

THE  
CHINESE RECORDER

AND  
Missionary Journal.

VOL. XX.

SEPTEMBER, 1889.

No. 9.

*The Religious Festivals of the Cantonese.*

*A brief sketch of the origin, development, and influence on the people of the most popular of the religious festivals of the Cantonese.\**

BY REV. C. BONE.

(Continued from page 371.)

[Through the courtesy of the Editor of *The Messenger*, and by request, this article appears simultaneously in *The Recorder and Messenger*.—Ed. Recorder.]

MANY explanations have been offered of this strange custom. Passing by the legend of the rebellion during the T'ong 唐 dynasty, it may be that those who went to the mountains brought back sprays with them to remind them of nature's beauties left behind, and as the willow budded early, it was selected. Rather, however, we should say it was connected with the worship of K'un Yam 觀音, whose magic wand is a willow spray. So the people at T'sing Ming 清明 pluck a branch of willow and decorate their homes, hoping thereby to ward off sickness from the family. Moreover, popular faith believes that during this month Im Lo Loong 閻羅王, the door-keeper of the land of shades, permits his ghostly subjects to revisit their old haunts. These willow branches are used to point out the respective ways to the thronging ghosts, who wish to revisit their former homes, much the same as the native coolie, with a long bamboo, on whose top is fixed an old fan, directs the cackling geese in the morning to the water, and in the evening to their homes. How the shades distinguish between the different sprays which are all alike we need not enquire.

We all know about the general exodus from city to country, and hence to the hills, in order to repair and beautify the ancestral tombs and offer worship to the spirits of their dead. Furthermore, I need but refer to the paper-money and candles which the worshipper throws into his basket, side by side with roast pork and boiled

\* Read before the Canton Missionary Conference, June 5th, 1889.

chicken, a strange medley. The former he offers to the shades, whilst, like a wise man, he keeps the latter for himself. Often a family, and even a whole clan, goes, and it is a time of rejoicing rather than of grief. When visiting my country stations in April many a group did I see on some lofty hill-side, letting off crackers with talking and laughter, whilst all around was quite quiet, except for the singing of the birds and rustling of the leaves. Anciently, more frequently than now, daughters went to weep at the grave of their deceased parents, and wives at the tomb of their departed husbands. Now, however, though there is weeping, feasting and holiday-making seem the more general. If the clan is large the ceremonies continue some days. First, the ancient founder of the clan is worshipped, then the several heads of the several families, till each one sacrifices to his own parents.

The great hold which this feast has on the popular mind seems to arise from the fact that at this season there is a general family reunion and renewed social intercourse, much as we gather together at Christmas or New-Year's-tide. This is, perhaps, the most praiseworthy characteristic of the feast.

Sundry monies and roast pork are at this season divided among the members of the clan. The latter is the great prize for which the Chinaman is every day contending and to receive it gratuitously is a great joy. On the other hand to be deprived thereof is just like what being "put out of the synagogue" was to the ancient Jew, a mark of deep disgrace. In this way the heads of the clan exercise considerable control over their extensive families, for whether each member receives his share of roast pork or not, depends upon his good conduct during the year, and his observance of the usages of the clan. It is true this has pressed heavily on our Christians sometimes, and has deterred many others from receiving baptism, fearing lest they should be "put out of the synagogue." Yet the custom itself seems a good one, and must have exerted a monitory influence over the more obstreperous members of the clan. After the roast pork has been divided the festival ends, and the various families separate for another year, whereupon we, too, take leave of them.

#### THE DRAGON BOAT FESTIVAL.

*Yun Yeung* 端陽, or middle summer, is the next important festival. Properly, it is called the "*Dragon Boat Feast*." That it is celebrated about mid-summer seems a mere accident.

This feast, too, is ancient, dating from 450 B.C., and is now very general wherever there are streams broad and deep enough to paddle the long "dragon boats." With the Cantonese it is very popular.

The chief facts as to its origin are, no doubt, well-known to us all. In the times of the state of Cho 楚 there lived one Wat Ün 屈原, an able and just Minister of State, thoughtful for the welfare of the people, sincere in his dealings with his prince; a poet, too, for one of the most popular of China's national poems—"The Dissipation of Sorrows"—is from his pen. He laboured that his prince should reign in peace and the people enjoy happiness. Kings are apt to think more of their own enjoyment than of that of their subjects, so it came to pass that the wise schemes of Wat Ün 屈原 were disregarded. Overcome with grief and disappointment he drowned himself in the Kwat Lo Kong 汨羅江, a stream of the Hunan province. The people on hearing this were so distressed that they started out with boats to recover the body of the unfortunate courtier, and in their eagerness, fearing lest the fishes should disfigure it, the rowers of each boat plied their oars to outstrip their fellows. This is said to have given rise to the racing of "*dragon boats*." Moreover, year by year, on the festival of his death people repaired to the spot where he was drowned, taking with them small parcels of boiled rice, wrapped in bamboo leaves, which they used to sacrifice to the spirit of their deceased hero. This has given rise to the custom of eating rice dumplings that now so generally obtains among the Cantonese. One may see them in great abundance, and they are greatly appreciated by the people.

The Dragon Boat Festival now assumes the form of a regatta, and great efforts are put forth on the part of the boats' crews to win the race. Frequently there are two clans—an "Oxford" and a "Cambridge"—that contend with each other, in general, for the pleasure of rowing, winning and enjoying the applause which is given by the numerous spectators. Sometimes prizes are given to the successful crew by those who take an interest in the race. The beating of drums, the waving of flags, the continuous stroke of the many paddles, the darting in and out among the numerous craft, all decked in bunting, all this makes the regatta very popular, so that the festival is prolonged sometimes for several days. A foreigner also enjoys the race for once, especially if he views the conflict from afar. It should be pointed out that this feast is not devoid of danger.

Seldom a year passes without lives being sacrificed, for in summer the water rushes along rapidly, and boat accidents can hardly be avoided. My teacher tells me that he remembers one of the "*dragon boats*" being overturned, when a great panic prevailed and many lives were lost. I have seen proclamations which the magistrates have issued, to try to stop this feast; such proclamations, however, are hardly worth the paper on which they are written.

At this festival many charms are sold to the people, to ward off the ills of life, at this season sadly too prevalent, or to allure health and happiness which every one covets. Some charms consist of mystic lines traced on *yellow* paper, and are stuck upon the posts of the doors as preventives against the common annoyances of life.

The following is a specimen:—

令五月五日午時書破官非口舌蛇蟲鼠議一切  
疾病消除。

I render it into English, probably not quite accurately—

“The gods decree that at noon on the 5th day of the 5th month it be written—that they will destroy all litigations and altercations, all snakes, grubs, rats and ants, and completely remove sickness and disease.”

Others are sprigs of *ngai* 艾 or *moxa*, and *cheung-p'ò* 菖蒲 or *sweet flag*, which are placed at, or hung over, the door, as charms of great potency. Two lines of poetry say:—

艾旗招百福蒲劍斬千邪。

“A flag of *moxa* attracts a hundred blessings, a blade of sweet flag cuts down a thousand ills.”

Apparently, then, *moxa* is used to allure blessings to the dwelling, much as the spray of willow was used at *T'sing Ming*, to lead the wandering ghosts back home, whilst “the blade of sweet flag cuts down the thousand ills,” with which malignant devils and the damp heat of a long trying summer threaten the life of these superstitious people.

One other social custom must be noticed, because it is so singular. Among the artisans it is usual, almost imperative, to have a good dinner off a *plump dog*. The proverb says:—

夏至狗不能走—“A midsummer dog is not able to run,” for the obvious reason that it has been slaughtered for the market. The nature of a dog is said to be Yeung 陽, or warmth, and at this time of middle-summer it is peculiarly adapted to revive the enervated workmen. Don't ask me why! Strange ideas have found a home in the human brain and ever will.

In conclusion then, it seems that, originally, the “*dragon boat*” festival was simply a humane act of a loving people to recover the body of an eminent minister, whose tragic fate touched their hearts; but now it has merged into a feast of middle summer, and since sickness is very prevalent at this season of the year, various charms have been introduced, to ward off sickness and retain health.

## THE FESTIVAL OF THE SEVENTH MONTH.

T'sat Tsih 七夕 is the next important feast. Originating in worship offered to a woman by maidens, we naturally expect this feast to be more than usually interesting and poetic. It is so. I remember reading in one of our leading Eastern papers that, notwithstanding the myths that cluster round Chinese idolatry, this is the only one that has a touch of poetry in it. From this sweeping statement we decidedly dissent. Still, the story connected with the origin of this feast is, perhaps, the most poetic of all the old stories. It seems to have sprung from the ancient custom of worshipping the constellations. Of these, at this season of the year, two are said to be very conspicuous. *Lyra*, said to be on the East side of the "Silver River," or "Milky Way," and *Aquila* on the West. Chinese mythology calls the former Chih Nü 織女, or the "Weaving Maiden," the latter, Ngan Long 牛郎 or "Cow-herd." Chih Nü was the daughter of the king of heaven, who was exceedingly fond of her, and seeing her so busy plying the shuttle, that she had no time to attend to her personal appearance, he determined to marry her to the "cow-herd" "over the way." After her marriage, however, she became as lazy as before she was diligent, so that her father became as angry, as before he was gentle with her, and decided to separate the happy pair. He did so, allowing them to meet but one evening each year, viz., the 6th of the 7th month. Innumerable birds flew to form a bridge across the "Silver River," and she sped on their soft backs to join her waiting lover. She is, perhaps, worshipped on this evening, because, being in a happy frame of mind, she is more likely to attend to the wishes of her worshippers.

Worship was first offered to her, because she taught the people weaving. Connected therewith is a singular story. When the maiden plied her shuttle in her happy home on the banks of the "Silver River," it was to weave into their fantastic shapes the mists of morning and of evening, whose glorious tints of purple and of orange surpass all earthly colours. Thus she wove the curtains of the couch from which Apollo rose in the morning to run his course, and on which he reposed when that daily course was run. She wished, however, to confer this art upon the daughters of China, but how to do so was the problem. It came to pass, however, about 120 B.C., one Cheung Hin 張騫, a traveller and explorer of renown, determined to trace the Yellow River to its source, which source, popular faith believed to be somewhere in the "Silver River." This intrepid traveller, nothing daunted by the primitive nature of his ship, for it was only a raft, pushed his way up the rapids, till he

actually entered the "Silver River." Sailing up the fairy stream, he was passing the home of the "Weaving Maiden," on its bank, when she called him to her. She gave him her shuttle, telling him, on returning to his native country, to show it to one Kwan Ping 君平, a wise astrologer, who would tell him what to do. He returned in all haste, sought out the wise man and told his story. Kwan Ping had observed some astronomical phenomena during the night, when Cheung Hin met Chih Nü, which at the time he failed to understand. Now, however, it was clear. They arose from the sailing of the explorer up the "Silver River," his encounter with the "Weaving Maiden," the receiving of the fairy shuttle and his returning to the land of his fathers. The shuttle was presented to the maidens of China, and being possessed thereof, they were enabled to weave their beautiful textures, and to-day this festival is very general among the Cantonese, who covet, above all things, skill in the art of embroidery.

Early in the evening of the 6th all preparations for the festival are complete, and the restless maidens are eager to worship their patron saint. Conspicuous among the paraphernalia essential to the worship is a fairy bridge, made of fresh green rice shoots and artificial flowers, on which an image of the "herdsman" awaiting his bride, and another of the "Weaving Maid" crossing the bridge to meet him, appear. Arranged with taste, on the table, are glasses of young rice shoots, taro leaves and fruits, as well as various articles of ladies' attire, such as ear-rings, fans, pocket handkerchiefs, shoes, umbrellas, all made of paper, of each kind, *seven*. These sets of seven are dedicated to the *seven* sisters, or Pleiades, of whose "sweet influences" the poet speaks in the book of *Job*, who are worshipped as well as Chih Nü 織女.

When all is ready, the candles are lit, and the maidens, in pairs, prostrate themselves before the stars of heaven according to the usual mode of worship in China. Then begins the competition by which they know whether their prayer has been heard or not. Each fair one takes a needle and silk of the fine colours and tries to thread it by the light of the moon, often holding it behind the head. She who succeeds believes it is a good omen, for her prayer will be answered, and Chih Nü will make her clever at embroidery.

The threading of the needle on this evening is as ancient as Ūn Tsung 元宗 of the T'ong dynasty 唐 who was wont to gather the women of his palace for music and dancing. On the 7th of the 7th month they attempted, amidst much fun and frolic, to thread the needle by the light of the moon. Those who succeeded were rewarded. This has continued till this day. These attempts at

needle-threading are prolonged till about midnight, when the various sets of attire are burnt and thus offered to the "seven sisters;" whilst fruits and flowers are divided among the worshippers.

Fortune-telling with the shadows of the green leaves in the water is usual and popular, but we cannot linger over it now. Young ladies worship till they are married, and usually return home for that purpose the first year after marriage when, as the Chinese pathetically express it, "they cease to be fairies."

Connected with this festival is a superstitious custom. At midnight of the 6th, or very early on the 7th, water is drawn from a neighbouring well and forthwith sealed in a jar. This is called "*holy water*," and is used by the people during the year, to mix medicines with, to which it gives great efficacy for healing disease. With the sealing of the jar containing this "*holy water*" the feast closes and all retire to rest.

#### THE FESTIVAL OF THE GOD OF THE EARTH.

Chung Ün 中元 is the Festival of the god of the Earth, and falls on the 15th of the 7th month. It is the outcome of Buddhistic and Taoistic superstition. It, too, is said to have arisen at the close of the T'ong dynasty 唐. Its most marked feature is the burning of paper clothes to the shades of the departed.

Legend tells us that anciently there lived a man called *Lo Puk* 羅卜, a devoted disciple of Buddha, who lived on vegetables, and night and day continuously chanted prayers. His mother, on the other hand, is described as *Hó Ok Ke* 好惡嘅, who neither ate vegetables nor said prayers, but who loved dog's flesh, and was possessed of a tongue of peculiar sharpness, which she constantly used to quarrel with her neighbours. All evils pass away and so did she, and was rewarded with a dungeon in the 9th hell, in which she was doomed to eternal incarceration. Sometime after her son had a dream, in which he saw his mother's misery, whereupon he determined to free her whensoever he had the power. Meanwhile, on account of his devotion and self-abnegation, he grew in influence, holiness and power. Soon in fact he became as Buddha himself, and could work miracles. Immediately with his magic crosier he opened the doors of the infernal world, to release the spirit of his departed mother. Alas! not only her shade, but other spectres thronged forth by myriads, eager for another chance of life, and ranged over this terrestrial world along its streets and lanes, revisiting the scenes of their old exploits. Being naked and hungry, they felt unhappy, and many lifted up their voices and wept. The people heard this weeping and offered them food and clothes. This is said to have been the origin of this festival.



Others say it is a festival just like the Roman Catholic festival of "All Souls," set apart to sacrifice to the spirits of the solitary and suffering, who had no offspring to perform for them the customary rites of ancestral worship. It is celebrated on the 15th of the 7th month, because, being the birthday of the god of the earth, whose influence extends to hell, he is in a good temper, and allows his subjects to enjoy a little pleasure. Whether the feast grew out of the legend, or the legend was invented to give authority to the feast who can say? It is, however, regarded as important by the Cantonese, and however poor a family may be, it will contrive to remember the spirits of the dead, fearing lest, should they be neglected, the souls of the lost will visit them with all kinds of trouble and care. To the boating population it is quite a *gala* time, and is prolonged for several nights. The boats are decorated with numberless lanterns and lamps of many colours, and when the lamps are lighted and the boats float down the river, from a distance they appear quite fairy like. Seated therein are priests who chant litanies and sing hymns. Meanwhile rice is thrown into the river to the hungry ghosts, and paper money and apparel given them through the medium of fire.

We are all familiar enough with the burning of paper clothes which is done in the street. I have been told there must be 36, or 360, or 3,600 articles. The reason why I cannot say.

This is a time of great rejoicing for the street Arabs. Handfuls of cash are flung about among the lads, who rush for them, pushing each other into the fire.

Sometimes a street combines to worship, when a big paper image is set up and called T'ai Sz 大士, or "great *savant*," to whom a priest chants prayers, whose particular business is to see that the invisible shades do not quarrel over the offerings—the ladies in their eagerness to secure the prettiest garments, the men in their desire to get a "large helping" of pork and rice.

The "clothes-burning" should be finished by the 15th, when the shades are all recalled, and the mighty doors of the infernal regions re-barred. There they suffer for another year; meanwhile those who sacrificed to them are at peace, because they believe that no maliciously inclined demon will molest or injure them.

#### THE FESTIVAL OF THE WORSHIP OF THE MOON.

*Chung T'sau* 中秋, the festival of the "Worship of the Moon," is the last to which I shall ask your attention. All accounts agree that it also originated in the T'ong dynasty 唐, during the reign of Ming Wong 明皇, who died A.D. 762, but differ as to the way in which it arose.



One account says that Ming Wong 明皇, in company with Lo Kung Ün, a Taoist favourite, possessed of supernatural power, were strolling in the moonlight, over some mountains, when the Emperor expressed a desire to visit the lunar palaces. No sooner said than done. The Taoist threw down his wand, which was immediately changed into a jade bridge, over which the monarch passed, to carry out his wish and visit the palaces of *luna*. He saw sights that fascinated the eye, and heard songs that charmed the ear.

Another account says that this was all a dream. Whilst in a trance, it was, that the Emperor saw and heard the things that took such a hold on the imagination and memory, that when he came to himself, he remembered everything he had seen, called his court actors, commanded them to prepare imitations, which were to be acted and sung among the courtiers. After they had finished, a cake adorned with gold was given to each, and this is the origin of the moon-cake.

A third account, however, is more credible. It traces the origin of the festival to a great fact of nature.

At the time of the autumn equinox the heat of summer is passed, the dreary cold of winter has not come, the air is clear, and the afternoons soft and balmy; in fact, it is the "Indian Summer." Hence students visited the hills and mountain glens in the soft autumn afternoons and evenings, when

" . . . the moon  
Rising in clouded majesty, at length  
Apparent queen, unveiled her peerless light  
And o'er the dark her silver mantle threw."

They took cakes with them to appease a healthy hunger, and wine to drink and pledge the moon. This by and bye became a regular festival, and special cakes were made for the occasion. However, it may have arisen, it *has* arisen, and to-day in Canton is usual and popular.

A casual observer is perhaps most struck by the "*moon-cakes*." These are of two kinds. Both are pleasant to the eye, but one only is good for food. The other is made of husks and bran, and is used as a play-thing for children. The sales of the cakes continue for a month, and prices, much higher than for any ordinary cakes, are charged. Another peculiar characteristic of this feast is the number of lanterns which one may see hung up on the roofs of houses all over Canton. I well remember the first time I saw the sight. It was a beautiful one. I have not been able to get at a satisfactory explanation of it. Some say the Chinese light these lanterns to vic

with the moon in the beauty of her light. Others that, as now, so anciently the triennial examinations always ended on the 15th of the 8th month, and as many of the shop-keepers of Canton had friends from the country who came up for examination, lamps were hung out to direct them to their lodgings. After a time they were hung out to commemorate the fact that the examination was over, as a token of rejoicing, till finally they became a part of the festivities of the worship of the moon, which was celebrated about the same time. I cannot say that either of these explanations is satisfactory, and I shall be glad to hear a better one offered in the discussion which will follow the reading of this paper.

Passing by the custom of interchange of presents in the shape of cakes and pumeloes, which at this festival, I am told, is very important, we refer briefly to a third point—the general feasting in the open air. This is jolly enough, and one does not wonder that the feast is popular. I remember seven years ago, being on Lo Fau mountains during this feast. Many Chinese came up from the plain, and in the evening we all ascended the mountains' highest peak and saw *Sol* and *Luna* opposite each other in a cloudless sky. The face of the sun became each moment redder as he fled from the presence of the ascending moon. The moon, on the other hand, became brighter and more pleasing, as if she felt herself to be the heroine of the hour, the mistress to be worshipped. Ere long worshipping began, crackers were let off, prostrations were made, tents were erected, a feast was spread. It rises before me now as fresh as ever. In city and hamlet, too, the people arrange their tables in open to courts or in any space that is available, and abandon themselves feasting and to jollity. And here with one word more we leave them.

The people say the 8th moon is brighter than any other moon of the year. Is this so? It is remarkable that in some places in England the same thing is believed by the farmers, who call her the "harvest moon." They say, moreover, that she remains at full or with scarcely any variations for several nights. During this moon the harvest work is pushed forward to its completion, and "harvest home" is very often celebrated during the time of its bright beautiful moonlight. Then, also, it is a time of great rejoicing and feasting, when heavy waggons have carried the last golden sheaves to the homestead, for at night, amidst much shouting and laughter the harvest men

Drink to the health of the rick of barley  
Singing the songs that their forefathers sang.

However, the custom is dying out.

## THE INFLUENCE OF THE FESTIVALS.

The text of this paper suggested something about our ascertaining the "influence on the people" which these festivals exert. I have spent too much time in looking into the origin and tracing the development of these festivals. Little time remains for aught else. Fortunately little will suffice. The influence which these festivals exert over the Cantonese is deep-seated, powerful and far-reaching. Springing into life during the youth of the nation, these festivals have grown with its growth and become matured with its maturity till like the ideas that fill the mind of a middle-aged man, they are interwoven with the character and national life of the people. Moreover, they are connected with the people's religion and therefore touch very closely all that is most cherished by the best in the land. To all classes, too, this influence extends. These festivals give periods of rest to the weary, who look forward to them as the husbandman looks forward to the evening shade. They give opportunities for feasting to those who love roast pork and wine, and on this account are by no means to be lightly esteemed. Further, at these festive times the scattered members of families re-unite around the old homestead, and to a people so home-loving as the Chinese, this is a bond of three-fold strength.

It seems to me only one answer can be given to the question—Do these festivals exert a powerful influence on the national, family and personal life of this people? It is an emphatic *Yes*.

Hence arises another—Is this influence for good or evil?

I should reply for evil and for good. In so far as these festivals offer rest to the weary and give opportunity for social enjoyment, as at New Year's tide—good. In so far as families re-unite, as at T'sing Ming, and standing around a common tomb, recall the cherished names of the long departed—good, or it should be good. *But*, for the most part, as these festivals exist to-day, the evil seems to preponderate. The debasing idolatry that is so essential to most of them, the silly credulity in the efficacy of "sweet flag charm" and "holy water," the midnight darkness that engenders a superstition so degrading as to lead this otherwise fairly intelligent people to burn innumerable suits of paper clothes every year to clothe the shades of the unhappy departed—all these and much more debase the manhood, darken the intelligence, and enchain the soul of the nation.

## THE ATTITUDE OF MISSIONARIES.

In conclusion I ask one other question. As Christian Missionaries, what should be our attitude towards these heathen feasts? Should it be one of uncompromising hostility and repression. or

should it be one of broader sympathies? This shall be answered by asking another. What was the attitude of the early Church? She should be our guide. If you have not forgotten your Church history, you will remember that the ancient Church adopted, purified and elevated some of the heathen festivals and used them as her own. The festival of Saturn for example, a time of great feasting and rejoicing, was held about the 20th of December. The Western Church celebrated Christmas on the 25th, and it is well known that our Christmas decorations were adopted from the heathen custom of decorating their temples in honor of Saturn. She justified her conduct by quoting Isaiah, "the glory of Lebanon shall come unto thee, the fir tree and the pine tree and the box together to beautify the place of my sanctuary." Few will condemn them *now*. Moreover, "Easter," we are told, was properly and originally a heathen festival, which was appropriated by the Church and applied to the Resurrection of Christ. About the time of the vernal equinox, Eastern nations everywhere held festivals in honor of the sun god who, on coming back to them, brought new life to nature and to man. The rites of the Church were at first very akin to those of her neighbours, but she purified and elevated them, just as a human soul is purified and elevated by Divine Grace, and then used them as her own.

Why should we not follow her example?

Some of these Cantonese festivals of course we cannot away with, as for instance that of the burning of clothes, and by the time it was purified there would be nothing left. On the other hand, why could not T'sing Ming be purified and adopted as Easter? It is a spring festival, celebrated about the same time. The worship offered to ancestors, which forms so essential a part thereof, could be softened to the deeper feelings of affection, gratitude and reverence, which every Christian feels when standing by the grave of his ancestors. On the other hand, what could be more appropriate than at this season of the year, when nature renews her life and adorns herself in her many-coloured robes of beauty to visit and beautify the ancestral tomb, and at the same time to celebrate the Resurrection from the dead of the *Saviour* of mankind? T'sing Ming, if wedded to Easter, would appear in new beauty, and Easter herself would be no loser by the union. When Chinese Christians stood around the tombs of their ancestors, the fact of Christ's death would for a time rise prominently before the mind subduing the spirit into contrition for sin. Then taking its stand on the historical fact of the Saviour's Resurrection, the soul, exulting in the thought, would rise on faith's strong pinions and behold the vision of

a general Resurrection, when both the loved ones now sleeping in the tomb, and those reverently standing before it, would alike exchange these robes of mortality for those of immortality, and thus clad would step forth from their narrow prison house of death to enter into and possess "the inheritance" purchased for them, "that is incorruptible and undefiled and that fadeth not away."

---

### *The New Education in China.*

BY REV. L. W. PILCHER.

#### III.

##### *The Place of the English Language.*

A TRAVELLER in many lands recently communicated to the world the following opinion:—"The English language is rapidly becoming the language of mankind. Those who travelled through Europe twenty-five or thirty years ago can easily recall the difficulties before one without a knowledge of French or German. Now the conditions are otherwise, and English is common in France, Germany, Switzerland and Italy. The English language has not only become common in Europe, but is permeating the mass of the population of every continent and even extends to the isles of the sea. All along the water route to the East, English is spoken."

Last autumn, Secretary Clark, of the American Board, said:—"A higher wisdom than man's is directing the thought of India. Dr. Duff in 1830 and Lord Macaulay in 1835 acted more wisely than they knew in favoring the introduction into the schools generally of the English language, now read and spoken by 3,000,000 of people who are thus brought into contact with the intellectual and moral life of the Anglo Saxon race."

A gentleman, now engaged in educational work in India, writes:—"Within the country of India a speaking knowledge of English is spreading with amazing rapidity. . . . English thought, English jurisprudence and English finance are becoming the thought, jurisprudence and finance of the 250,000,000 of India," and adds:—"Where the authority of England has been paramount for one hundred and thirty years, it is quite natural to expect that the acquisition of the English tongue would be general among the educated natives. Indeed under the educational system which has been established by the English in this country, and which embraces a thorough course in the English language, it has become popular. It is estimated that there are four million students connected with

government schools who are learning English. This number is more than doubled every decade, so universal is becoming the desire to acquire the language. Before another half century passes English will be the language used by the official and business classes of the land." To those who oppose the use of English in Chinese educational work, the example of India will be no argument. The invariable reply is, "Yes, but—!"

We turn to Japan, where every condition is different, but where the same result is seen. A short time ago, a successful educator wrote:—"As to the progress the English language is making in Japan, much might be written. During a trip of about ten days on land and sea and lake, or in the streets of great cities, I have hardly once been out of sight and hearing of young Japanese men who are well acquainted with English. I begin to speak to them in Japanese, but in a few moments I find that they both understand English and prefer to converse in it. "It is the aim of every one of the forty-five kens of Japan to have at least one high school, where English shall be taught."

"The desire on the part of many of our young preachers to go to America and study is so great that we find it very difficult at times to persuade the young men to remain at their work. This year we began a course of theology, using English as the medium, and the eight young men who have begun this course are earnest and successful in their work. I have a class of twenty students, who are studying German through the medium of English, and it is a delight to teach them."

"There are nearly fifteen hundred students in four mission schools studying English, but the number in private, non-Christian schools, greatly exceeds the number of those attending Christian schools. I do not think it would be an exaggeration to say that there are over 30,000 young men studying the English language in Japan at the present time. In the girls' schools there are thousands . . . I find intelligent young men, who earnestly advocate the introduction of English as the literary language of Japan."

To such as oppose the use of English in Chinese educational work, the examples of both India and Japan will be no argument. The reply still is, "Yes, but—!"

We turn to China herself if perchance we may discover any signs which would confirm us in our belief that the tendency is in the same direction. Do we not see it clearly written on every educational scheme which involves the study of science and an investigation of Western methods of thought? Is this not true of arsenals and military schools established at several of the ports?

The establishment of the Tung Wên Kuan, in its inception, was declared to be "to understand the language and letters of the several nations of the West." The petition for its enlargement, a few years later, was in response to the wish to study Western science, and it was expressly stated that:—"What we desire is that our students *shall go to the bottom of these subjects.*" The recently established military and naval school in Peking, under the direction of the Board of Admiralty, though employing no foreigner, yet includes English in its curriculum. The extensive military and naval schools in Tientsin employ a number of foreign instructors, who do not use Chinese as the medium of instruction. A magnificent structure South of the barrier and on the bank of the Pei-ho at Tientsin probably represents the first institution of the kind designed to meet the demands of a college, established independently of government or missionary aid. In anticipation of its opening a large number of young men of the wealthy and official classes have for some time been studying English with Mr. Tenney, who is to be placed in charge of the new institution, and who will take with him into the college these young men to constitute its first class. Tuition is to be five taels a month, and many young men, both in Tientsin and Peking, are waiting only for the opening of the school to apply for admission. The children of the Viceroy Li Hung-chang are being taught English by a private tutor, so also are the sons of the Marquis Tsêng, and the same is true of many others of less note, but who represent equally well the growing sentiment among the educated and influential classes in favor of a knowledge of Western ideas through the medium of a Western language.

And many more have acquired a good knowledge of Western thought by means of translations who express, without exception, their sincere regrets that they cannot read English and continue in those lines of investigation which interested them so much. It seems to us highly probable that the Chinese will *not* be willing to acquire by means of translations—many of which are of doubtful excellence—that knowledge which neighbouring nations are striving to get first hand. Nevertheless, to such as oppose the use of the English in Chinese educational work, its marvelous capability for assimilating all that is good in other languages, its widespread use along all the commercial routes of the world, its rapid progress in India and Japan, and the apparently growing sentiment in its favor among those of the influential classes in China who are striving to advance the New Education, these facts will constitute no argument. Still they reply, "Yes, but—!"



The objections to the use of English in educational work among the Chinese are real and cannot be ignored. So also are there serious objections to the use of sharp edged tools and finely contrived machinery in the industries. The objectors are a large majority, and they are men of wide reputation, large experience, and superior judgment. So also have been the men who have argued against the necessity and predicted the failure of many, if not all, of the advanced movements in the history of progress.

One says :—"The pupils will not remain in our English schools long enough to get a knowledge of science that will be of any practical advantage to them." Another says :—"There being no inducement, as in India, to a *thorough* English training, pupils would probably disappear after three months into foreign hongs. It does not seem worth my while to gain no more influence than that." A third makes the same objection in the following terms :—"If nothing were involved in the study of English but the time necessary to acquire it, I should say it would pay talented young men to learn it for the sake of the scientific literature it would open up to them. Other and very important things are involved, however, especially in a school which makes evangelistic influences its prime object. A little English opens the way to lucrative employment in connection with foreign trade, which generally proves too strong for the average Chinese youth to resist. As a consequence, he leaves school, and the idea of getting foreign science through the medium of English ends in smoke. This, so far as I can learn, has been the history of at least nineteen-twentieths of those who have been taught English in mission schools."

More forcible still is the following objection :—"The early acquisition of English will always destroy a boy's taste for Chinese Wên-li, and prevent his ever reaching any degree of proficiency in it. Without this, the wings of his influence and usefulness are clipped, and he will command no respect as a scholar among his own people. Again, the average Chinese youth will find the acquisition of his own classics and Wên-chang, together with a knowledge of Western science in his own language, all his time and strength are equal to— if a foreign language is added a failure somewhere will generally be the result, unless the young man has unusual talent."

The objection that students possessing a knowledge of English are lured away by the hope of employment in foreign hongs and will not remain to be taught in advanced studies, seems to us to deserve far less consideration than has been given to it. The objection that, by entering government service, he will be exposed to temptations, such as he will not be able to resist, sounds like a

confession of weakness. A boy, faithfully taught for three or four years only, will be a better man than would otherwise be possible. And if a young man, trained in a mission school during a dozen years of the most impressible period of his life, constantly under religious influences, is not fitted to go alone—with his Saviour—into the world, the fear is that his faith and profession are not what they should be.

What must have been the thought of Dr. Brown during those years when Yung-wing, who by his aid had received the best education afforded by Yale College—carrying off the prize for English composition—was by turns acting as amanuensis for Mr. Parker in Canton, or interpreter for any who desired to employ him, or an employée in the Customs service in Shanghai, or a travelling agent for tea or silk firms. No doubt he felt discouraged and said to himself—“The time and money spent in educating him was all lost! It does not require an education like his to make a good copyist, a correct accountant, or a successful drummer.” But he could not forecast the future. During all these years of apparent failure Yung-wing cherished a grand idea, and though the result was for a time hidden from view, the future was big with promise. When away back in the first half of the century good Mrs. Gutzlaff received him a bright lad into her school at Macao, she little knew how much was to come of the act. To-day the young men who were in connection with the educational mission to the United States, of which he was the chief promoter, are climbing rapidly to positions of commanding influence. Though at one time they were seemingly denationalized, they have gradually assimilated the best of the ideas of their native land, and it does not require the powers of a seer to predict that in a few years they will be recognized among the most loyal and patriotic of His Majesty’s subjects, and some of them will take their places with the most enlightened and progressive statesmen in the empire. Doubtless there will always be a demand for so-called coolie interpreters, but it will diminish rather than increase. There will soon be a great and rapidly increasing demand for talented young men versed in foreign languages and schooled in Western science. Every line of telegraph stretched over the land whispers the call, and every mile of railroad laid between points loudly emphasizes the demand. Moreover, the government has opened the doors of the examination halls to the ambitious student in these departments, honours await him at home and abroad, and the way leads to positions of the highest influence in the Councils of State. It is reasonable to expect, in a few years, students from a class to whom a place in a hong would be no inducement, to whom study is a pleasure, and who aspire “to go to the bottom of things.”

As to the second objection, it is doubtful whether the average student possesses the ability to acquire proficiency in the Chinese classics and Wên-chang, and at the same time become a thorough master of Western science in its popular forms, even though studied in his own language. In China a man scarcely becomes a Literate after many years of continuous study, during which time all practical ideas are studiously excluded from diverting the mind. Moreover, a limited experience in educational work leads to the conclusion that the incoming of Western methods and modern ideas gives the pupil a decided distaste for his own classics, and that he is often kept at them by pride, in view of the prevailing notion of what constitutes true Chinese scholarship. The minds of Chinese pupils differ widely. Some acquire the native classics with facility and hardly attain the average in Western studies, while others revel in natural science and find Wên-chang quite foreign to their tastes. In every school there will be phenomenally bright boys, who will shine as exceptions to this rule, but their numbers are few. It would seem then that want of taste, and especially the lack of time, would prevent the pupil from attaining proficiency in both departments. If then the lack of time and taste is an argument against the study of Western science, through the medium of English, is it not also equally strong as an argument against studying it at all?

The argument that the student who is deficient in Wên-li, though ever so intelligent in other things, will not command respect as a scholar among his own people, is one that is keenly felt by the student himself, and is deserving of our most serious consideration. Without the respect of his fellows, as has been justly remarked, his influence is effectually killed. But it is not true that a man who acquires a thorough knowledge of the science and literature of the West need be hindered from obtaining a good average understanding of the literature of his own land. It is presumable that his extra intelligence in other things of immediate and world wide interest will do much to counterbalance the loss indicated in the objection. Moreover, the present standard of excellence is being altered, and is bound, sooner or later, to become effete. As quoted in an earlier paper, the Imperial sanction has already been given to the assertion of the memorialists—the most distinguished statesmen in the empire—that “progress and retrogression does not depend simply on understanding the niceties of literary compositions.” And this idea has been officially promulgated from the Coast to Ssü-ch’uan, and from Canton to Peking. Should we not adjust our notions to encourage the new standards rather than slavishly bind ourselves to ancient ideas?

The great question in Chinese education to-day is not—"Is the Chinese language competent for scientific teaching." The government memorialists said:—"We fear if we are content with a superficial knowledge and *do not go to the root of the matter*, that our efforts will not issue in solid success." "What we desire is that our students *shall go to the bottom* of these subjects." "We are firmly convinced that if we are able to *master* the mysteries, etc." Accordingly schools have been established under government auspices, but as we have seen, they have not been willing to accept the verdict that the Chinese language is competent to enable the student to attain "the very highest proficiency," etc. The man who rises in intelligence and the enjoyment of wealth is no longer contented with the hut which, in the day of his poverty and ignorance, seemed to satisfy all his needs. China is looking out through an open doorway, and is beginning to long to roam at pleasure and at leisure among the world's treasures of literature and science. She realizes the advantages of a medium of communication, wider in its range than her own vernacular, and she deliberately asks to be taught, and is answered—"The Chinese language is good enough"!

In the way of facilities for acquiring Western learning, there are now in China a limited corps of able foreign instructors, and a comparatively few translations, generally good, but not infrequently deficient in perspicuity of style and cumbered with unpronounceable transliterations of foreign names. In this line a number of really excellent works have been issued, eminently fitted to aid the dullest intellect in obtaining an introduction to scientific lore. But the world is moving too rapidly for these to serve as more than introductions.

Pure mathematics are exact and may be well studied in any language. This, however, cannot be said of the physical sciences. Even in the department of the world's history the discoveries of the last few years have rendered the old standard text books of little value, and it is claimed that, "as a result, all histories, even of classical Greece and Rome, have had to be re-written within almost the last two decades." And we know that the sciences have only begun to unfold their mysteries to the searcher after wisdom. It is asserted that since the mounting of the great telescope in the Lick Observatory on Mount Hamilton, the astronomy of the heavens will have to be re-written in many particulars. And mark the marvelous revelations of the spectroscope bringing the stars to our desks and separating them into their component parts, thereby disclosing page after page of the History of the Universe; and the recent extraordinary

growth of biological research all but revealing the mysteries of our own creation. Each day brings word of new discoveries in electricity and of new appliances for its utilization. In this line, Professor Elisha Gray remarks that "electrical science has made greater advance in the last twenty years than in all the 6,000 historic years preceding. More is discovered in one day now than in a thousand years of the middle ages." The text books of yesterday are of little use to-day, and to-morrow those of to-day will be antiquated and fit for little else than literary curiosities. Advanced science demands a perennial supply of literature, and the student who would not be left behind must continually replace his text books with such as do not, at least, contradict the latest generalizations.

We feel that enough has been said to warrant the inference that in advancing the New Education, now beginning to make such rapid progress in China, the English language must and will occupy a large place. A practical question now confronts the Protestant Missionary. What part shall he take in this forward movement? Considerable correspondence and conversation with many missionaries have revealed the fact that there exists among them a strong prejudice against the use of the English language in educational work. The demand for such instruction is being gradually recognized however by many, and concessions to it are being made in many quarters. But should we not lead in this movement rather than be reluctantly drawn into it? In our desire for immediate results, can we afford to neglect to set in motion those elements of far reaching influence which by and bye will show splendid results?

Many and unmistakable are the indications that the men who are educated in these lines of study will, in the near future, wield the influence that is to control the empire. Now who shall educate these minds which shall exercise this controlling influence? Somebody will, and it will be done in ways in accord with native desires as indicated above. Let it not be said of us—"The children of the world are wiser in their generation than the children of light." China has begun to call loudly for instruction in Western thought and, in most cases, the desire is to pursue these studies through the medium of the English language. We must accede to the demand or give place to those who will.

---

*Life and Writings of the God of Literature \**

(文帝全書)

THIS book, purporting to be the complete works of "Wen-chang Ti-kyün," was published by a wealthy man in Dzang-zoh, in 1876, and comprises 20 volumes, the last two, however, being the life and writings of Wu Ti, the god of war. This essay deals only with the so-called complete works of Wen Ti, 18 volumes, and owing to the largeness of the work the review is a very cursory one.

As to the important question of the genuineness and authenticity of these writings, I have very meagre data from which to form an opinion. The elaborate preface shows that many among the Chinese have doubted their authenticity. Williams, under the character 魁, says that "Kwe-sin," of the Dipper, is regarded as the palace of Wen-chang Ti-kyün, who is supposed once to have been a mortal, whose spirit was deified by Yien Yoh, of the Yüan dynasty, A.D. 1314. The picture in the first volume represents him as standing on one foot, with pen in hand, while with the other foot he kicks up the dipper, as the boys kick the shuttle-cock.

The compilers of his writings and biography think they find his name mentioned in the Book of Poetry, where one of the same surname is called the "filial friend."

I am inclined to think that most of the biography is purely fictitious. There probably never was such a man. The finding of his name in the Book of Poetry was an after thought to satisfy the quibblings of the incredulous.

If, however, he is a merely imaginary being it is difficult to explain how such an extensive work could come to be. Without some basis, in fact, it would seem to require more ingenuity than we are accustomed to concede to the Chinese, to construct so detailed an account. Perhaps half of the work is taken up with preface. Among the moral and philosophical tracts attributed to Wen Ti is one called "In-tsieh-wen" ("Rewards and Punishments,") said to have been directly handed down from the god to a man of Kang-hy's reign, named Chang Kin. This tract, with preface and comments, takes up five volumes.

One volume and part of another contains the "Filial Piety Classic," a portion of which I have translated.

Then follows the "Love of Country Classic," an exhortation to faithfulness in serving the state.

\* A paper read before the Soochow Literary Association, by Rev. D. N. Lyon.

Another called the "Great Cave Classic" is said to have been delivered to Wen Ti by the "original king of heaven" and kept as a sacred treasure in a cave, whence its name. It is more metaphysical than the others, as shown by the following extract on the Origin of Things:—"The true male principle is the progenitor of all things. It is the ray of light which was before heaven and earth were divided. It is the infinitely true, and the ruler, reverend and honorable.

The five spirits congealed at the ten points.—The five spirits are the spirits of the five elements. The ten points are the four cardinals, four diagonals and the zenith and nadir.

The seven revolutions bring the royal mandate. Seven is the number of incomplete Yang. There is a revolution every seven days. When the *Ying* is full the Yang arises. This is the immutable law of heaven. The pure spirit fans the eight poles, causing the three glorious cities to revolve, the three glories being essence, vapor, spirit. Spirit occupies the upper palace, vapor the middle and essence the lower. This means that "Tao" is continually floating about through the human body."

There is a tract on the perpetuation of one's line of descent; another called the Efficacious Fulfillment Classic, which discusses the five relations; a collection of moralities called "Holy Instructions;" exhortations to people to bury the dead, to beware of wasting rice, and to respect lettered paper.

The treatise called "Pen-yun-kyin" is on filial piety, which may be styled the *inevitable* and *omnipresent* topic of Chinese literature.

There is also a large collection of liturgies, the scholar's book of prayers, suited for sundry occasions.

One volume is filled with "Incidents for the confirming of Faith," which the compilers perhaps feared might be necessary. Two volumes are taken up with charm characters and their uses, but I need not specify further, the translations speak for themselves.

#### PREFACE ON SIXTH PAGE.

The inspector of cavalry for Kwu-chow, Mr. Liu, published the complete works of ancestor Li, and after finishing these, he collected the complete works of Wen Ti and asked me to write an introduction or preface. After having read them I took my pen and wrote:—

"There are some who say that Wen Chang is the Northern Dipper, or the ruling star of that constellation. Do stars then speak? I answer—Since the heavens do not speak how can the stars speak? But if we say the stars do not speak, how can there be these



books? It is said that the star dust fell and became man, and what ascended became gods, so that there must be language.

"But," says the objector—"How do we know that star dust falling became man, and ascending became gods." We reply—"We know it from the Book of Transformations." But is the Book of Transformations reliable? We answer—"As to the Book of Transformations, those who doubt it regard it as fiction, those who believe it, regard it as authentic record. If it had been invented by imposters, it would long since have been burned up by lightning. How could it have been handed down to the present? Moreover, the teachings of the book have had a good influence, as we say a good deed brings down good luck, a bad deed brings down bad luck. Only virtue moves heaven, and perfect sincerity influences the gods very much as it was with the ancient classics."

Some think that what it says in regard to transmigration borders on Buddhism and Taoism, not reflecting that the great Book of Changes, speaking of the Ying and Yang and of the ninety-six old changed to new is simply transmigration. Heaven and earth are not two—hence they do not rest, not resting they are not measurable. They flow on like a mighty river by a single law, the two vital forces (Ying and Yang) moving in grandeur upon one another, while change sends out from her wheel *reptiles, fishes, monkies\** and *geese*. How can I comprehend it? But it is asked—"What is the origin of these books?" We say—"They are the words of Ti-kyiün himself." "But how did Ti-kyiün speak them?" Answer—"Ti-kyiün spoke them by means of his divining pencil." "But is the divining pencil credible?" Answer—"Whether the divining pencil can be credited or not depends after all upon the faith of the individual himself."

If a man's thoughts and conduct are such that he cannot approach the gods, then the gods will not visit him, but sprites and bad-spirits will take possession of him.

If a man's thoughts and conduct always and everywhere fit him to approach the gods, and if he seeks them with fasting, ablutions and prayer, they come flying down in cloud-chariots, drawn by hurricane steeds, and can't help coming.

But you ask—"Why can't the gods help coming?" I reply—"Men's hearts are not what they were in the olden time. Deceit and falsehood abound. The holy teachings of the Sages are regarded as stale talk, and the laws of kings are no longer suspended from the rafters of the houses. Therefore the lord of

\* These seem to be the primordial forms in the Chinese theory of development. Darwinianism was born centuries before he thought of deriving man from the ape.

heaven, searching among earth's noblemen, has mercifully sent divine wonder-workers, revealing truth by transformations, that men may know that there is majesty and brightness which cannot be hidden. This is the object of reward and punishments. But you say—"Ti-kyüin, having revealed by the divining pen the doctrine of transformation, and thus becoming the head of the Confucian sect, why does he set forth a mixed mass of Buddhistic breviaries and Taoist records, without regard to the relations of things?"

We reply that the two religions were originally placed on a level with the doctrine of heaven and earth, and they unite those parts of the ancient and modern (cultus), which are indestructible. The scholars of the present generation have not examined into them thoroughly, and hence they are zealous in finding fault with them. Since Ti-kyüin was both holy and divine he would surely also have free access to the "pearl-grove and ruby-palace" (the Taoist and Buddhist paradise), and would compare doctrines, face to face, and know what was immutable. Why then obstinately separate him from Lao-kyüin and his ever changing vagaries about principles and vital energies?

But you say—"How then can he be reckoned the head of the Confucian sect?"

I answer—"The Book of Poetry says"—Who then can fill the position of nobleman? Chang Chong the filial friend. *He* is the man.

That is "filial love for brothers is to be rewarded with promotion to office.

In other words "The Doctrine of Confucius is filial piety." Moreover, the Filial Classic of Ti-kyüin agrees thoroughly with the 18 chapters of Cheng-ts.

Wen Koh-kong, Emperor of the Ming, says in his preface that "Wen Chang is the ancient Confucius, and Confucius the modern Wen Chang." I say that we need not distinguish Wen Chang and Confucius, as ancient and modern. He who made human relations the basis of his teaching beat his wooden drum (that is preached) in troublous times and great principles and laws shone out bright as the stars of heaven.

He who made theology the basis of teaching, caused perfect happiness to shine upon all ages, controlled the power of wealth and honor, and illustrated the doctrine of rewards and punishments.

Those who observe his precepts are prospered; those who disobey are visited with misfortune, and there are none in all the world, whether wise or foolish, great or small, who are not excited to leaping and dancing without weariness. Though Ti-kyüin was the early-day Confucius he is not hostile to the later Confucius and

we may render them equal honors. But you still object that "Ti-kyüin has been constantly changing all down the ages. Is this collection of his works complete?" I reply that "this collection includes, as in a compendium, the three religions—the doctrines of heaven, earth and man.

In speaking of things far away it is nothing daunted. In speaking of things at hand, it is calm and upright. In speaking of things in heaven and earth, it is complete. Why do you talk of incompleteness? I am anxious that those who read this book shall reflect that we men, having been so fortunate as to be born scholars and officials, may constantly aspire to be as efficient as Ti-kyüin, so that always in all things we may cultivate the person and abound in good works, and not degrade ourselves, and so we will not be far from the standard.

Done in the 10th year (1747) and 3rd moon of Kyien-long by a Tsin-z graduate of the first class, who was also Provincial Treasurer in Wu-hyin, in the An-hwe province. Written in the smoke of incense with washed hands, and with the most profound reverence.

#### BIOGRAPHY OF VEN-TSANG TI-KYÜIN.

The god of letters was a man of the early part of the Chow dynasty (B. C. 1122), whose family name was Chang and his given name Shan Hyüin, and belonged to the capital of Wu (probably the ancient Soochow).

His remote ancestor was a descendant of Hwang Ti, called Hwe who invented the long stringed bow. Occupying the office for life, his descendants took Chang for their family name, and became famous in Wu.

There was an old Mr. Chang, who for fifty odd years had been praying for a son. On a night, when the face of the sky was flashing with brightness, his departed uncle Chang appeared, and suddenly moved by the suppliant's prayers, came down and wrote a name. His wife dreamed of swallowing pearls; immediately conceived, and in due time the god-child was born, the time being in mid-autumn of B. C. 1116. He was born with a strange appearance, and in youth had no love for play. His home being in the borders of Wu, far from the capital, in an illiterate neighborhood, and early aspiring to learning and office, Ti-kyüin gave himself to rigid self-discipline in etiquette and composition.

An old man came to visit him in his obscurity, and recited to him several chapters of the Tang-lu Ta-hyüin, telling how it had been delivered to him by a royal minister.

Ti-kyüin heard and was delighted; committed it to memory and transmitted it intact to his neighbors, who gratefully acknowledged him as their instructor.

Sometime after, while plying his occupation as a farmer, he dug up a golden image of majestic appearance, a foot high, and weighing over thirty catties. Not recognizing the god he inquired of the older men. Some said it was "the original heaven-honored." Others said that in ancient times Yü used a god of molten gold to control the waters and keep the land and mountains in place. Possibly it might be a god of that kind. Though Ti-kyüin's family had always been poor, he would not use the gold for profit. But one day, when the sea-waves rose high and the people fled far and near in consternation, and no human power could stop the flood, Ti-kyüin took the golden image, and raising it aloft, threw it into the raging waters, saying—"I give this away for others."

Suddenly the wind ceased and the tide receded, and the whole district was saved. His countrymen, in acknowledgment of this virtuous act, brought grain and silk as thank offerings, and would not be refused. From this time the family had abundance.

Sometime afterwards he retracted his steps and found the image he had cast away buried in the gravel and sand; erected a hall and set it up, and the neighboring people came and worshipped it.

When Chang's mother was young she suffered with hard work, so that at sixty an abscess formed on her back. The efforts of doctors were fruitless. Ti-kyüin did everything he could think of, even to licking the sore with his tongue.

By long illness and little food the disease turned to consumption.

The doctor said—"This wasting disease must have a tonic of human flesh, and it may possibly be cured."

Ti-kyüin cut a slice from his own thigh and fed it to her. Then a voice from heaven said—"The supreme ruler regards you as perfectly filial; your mother's life is lengthened 24 years." The next day the mother recovered without taking medicine.

Ti-kyüin had now passed the age of manhood, and was not yet married. His mother was continually concerned, because she had not seen grand-children. One night, in a dream, Ti went into a dense forest. In the door of a tomb a lovely woman was sitting. She looked at him and said—"Sir, are you not Chang Shan-hün? Thine handmaiden is a daughter of your neighbor Ch'ong. Time was when my uncle regarded you as a lover of learning and propriety, a very gentleman, and decided that I should be your's. But my own father thought you a sleepy looking fellow, and opposed it.

Afterward they betrothed me to the son of a rich man, an ignorant man of no reputation. But thine handmaiden, *for thy sake*, was taken suddenly with cholera and died.

And now it is three years. Why does my lord not care for me? Ti-kyüin awoke from sleep. On another day he was out for a walk with a friend called Yi Kien-dzen. While seeking a quiet retreat they happened on a place like that of the dream. Ti-kyüin told his friend his former experience, and while they were exchanging surprises, some one in the tomb sprang out shouting—"Oh Master!" And lo! it was the same as he had seen in the dream. Yi being uncle to the girl took her home to her parents, and the episode closed with a wedding.

According to a custom of Wu a newly married woman who fails of conception, goes to the pool of the descending gods, and after worshipping dips her hand into the pool, taking up whatever her hand touches, receiving a stone or brick to show whether she is to have a son or daughter. Chong dipped and took up a stone, egg-size, turtle-shaped, on which was dimly traced the character Yüan. She went home and conceived, bearing a boy, and at once named him Yüan Shih. When he had finished cutting teeth, Chong said to Ti-kyüin—"This son is a very picture of his father, and now my duty to my lord is ended." And instantly she expired, and he never married again.

Coming to the year called Tsoh-ngoh, Ti-kyüin was 36 years old. It was a time when pestilence was raging. His father, aged 85; and mother, aged 73, both died on the same day. Ti-kyüin, taking hoe and spade in his own hands, dug the grave and buried them; erected a booth by the grave and mourned for three years. Two white pheasants roosted in the trees, and flew down and cackled whenever he offered sacrifice, and vanished as soon as it was over.

When they had been buried five years a water-spout struck the West side of the grave. There was no time to ask the luck-doctors about changing the site, so he fasted and guarded the tomb, reciting the Da-dong-kyin day and night. [This classic was composed by Ti-kyüin at the Ts'i-chen-kwun, outside of Mah-chen. The preface states that it was delivered to him in a dream by a Taoist devotee (神人)]. At the same time he very reverently worshipped the golden image which he had so long honored. The creek bed at the corner of the grave became hard as rock, all by the influence of his filial piety. Continually distressed at the raging pestilence, which no power could stop, he recited the classic and worshipped the image more diligently, hoping thereby to obtain divine help to control the demon of pestilence. After three years more the golden image

spoke to him and said—"The "Da-dong Fairy Classic" you know by heart, but the "Da-dong Record of Divination" you have not yet seen. I must deliver it to you ; not only will it accord with your original purpose, but it will enable you to help heaven in acts of government." Thus saying, he took from his sleeve two volumes and handed him. When Ti awoke the books were by his pillow, one called Da-dong Records, and the other called Da-dong Code. He opened the Record and read to the words—"The heavenly *tsü-kah* carried 10,000 men over the ferry (into heaven)," when suddenly the wind arose, the thunder roared, and the day was darkened, and there was an innumerable throng of men in golden armor and red caps standing in ranks before him, awaiting his orders. Ti-kyün commanded them to subdue the plague demons. So one, carrying a red flag, led forth over a hundred men and promptly seized five demon messengers and brought them forward. Ti-kyün rebuked them angrily, and was about to destroy their forms. The five messengers, bowing submissively, said—"Thy servants, small and great, were born of the revolving seasons and were nourished by the yearly miasm, and have our definite lines of travel and particular men to smite with sickness. Those who have provoked the displeasure of the unseen receive his judgments, and those whom heaven decrees to destroy reach their death ; it is not for your servants to dare to decide such matters for themselves. If the true ruler will deal leniently with us, we will ever after willingly submit to thy control. Wherever we see charms written by thee, O true ruler, we will not dare to send judgments. Then he delivered to them instructions to go. To those far and near he distributed charms, completely restoring to life multitudes. But there were internal and external influences which depend on Gyi Pah and Shin Xiong (the Chinese Aesculapuis), and do not concern the arts and charm-writing of the Taoists.

From this time he gave himself to investigating the doctrine of the pulse, tasting and deciding the nature of drugs, and seeking information as to the powers of the five elements, familiarizing himself with the five modes of acupuncture, and after six years of bitter toil he first erected this wonderful system. His fame reaching the Emperor's ears, there was established the profession of medicine and surgery.

Not long afterward he was made known at the capital of Chow, summoned thither, and after careful examination was made professor of medicine, having control of the diseases and sufferings of the myriad people, and was also promoted among the celestial magistrates.

In the time of Chen Wang, among Ti-kyüin's pupils was an honorable physician named Shen Ts-soh, endowed with mercy and wisdom, and who could remember questions and minutely investigate matters.

Chen Wang had a boil in his beard, which in one night made a great opening; its virulence threatening life. Ts Soh applied a drug-poultice and there was instant relief.

At this juncture Ti-kyüin was recommended for promotion. The Emperor, thinking he had found the right man, made him personal adviser. After three refusals he accepted. This was in the youthful days of Chen Wang, when he obeyed the counsels of Duke Chow.

When the Emperor was grown to be a man, Ti-kyüin, fearing the influence of the king's advisers, admonished him very particularly of the duties of kings and ministers, preaching the whole doctrine of happiness and misery.

He also assorted all petitions, and secretly burned those that were worthless. So when Duke Chow went out on an expedition, though there were flying reports circulated through the jealousy of Duke Jao, and clamoring for the recall of Duke Chow, yet he was protected to the end by Ti-kyüin's influence. Ti-kyüin remained at the court of Chow ten years, till, like a bird weary of flight, he longed for the rest and quiet of home.

After many petitions for release, his request was granted. Hearing of his return, the people of his district came forth to receive him.

When near the boundary he got down from his cart and walked with the crowd who did him honor. Chang had some relatives who were poor and destitute.

He established charities, appointing Yün Zah (his son) to direct them.

He also taught them how to rear children, and gave them marriage codes and healing medicines. Other tribes heard the fame thereof and came *en masse* to learn, and so the customs and manners of Wu became gradually improved. On the road one day he met some one singing as he walked—"The morning sun has risen. The hills are clad with glory. The babe when born was small, but soon he grew to manhood, following the wind of fortune. He was borne on the boundless sea. The changing scenes are past, and we know not what remains. Serving the king regardless of toil, Now old age is pressing on, and he shrinks from active life. Standing on the brink of the dark future, He dies for other's good."



Ti-kyüin, hearing this song, descended from his cart and asked instruction.

The bard of song looked up to heaven and sighed, and with his hand upon his heart delivered to Ti a roll, saying—"This is the code by which the sages of all the world and ancient kings and scholars learned to die. Those who can recite and practice it may pass life or death, and after death will not be lost, but be assured of everlasting life."

After receiving this message he spurned every worldly care, and in the autumn gathered his kinsmen and friends, pronounced the following stanza and died:—

"The autumn winds blow bleak  
The autumn moon is pale  
Now my true self I find  
My body's but a passing guest."

Then two pure youths came down from heaven and proclaimed the decree that Ti-kyüin was made lord of the ruling mountains, and also controller of the waters of Dong-din lake."

(*To be continued*).

### *Chinese Law on the Ownership of Church Property in the Interior of China.*

BY REV. GILBERT REID, M.A.

#### *Section I.—The General Right Established.\**

WITH every new difficulty that missionaries meet in the interior—with every new riot, new opposition, new litigation—there comes a reiteration of the expression, "Missionaries have no right in the interior." Certainly it is a strange phenomenon that year after year men, professing to teach righteousness and do good, should persist in doing a wrong, until to-day hundreds of apparently good men, both Roman Catholics and Protestants—Frenchmen, Americans, Germans, Austrians, Italians, Spanish and English—openly and prayerfully enter every one of the eighteen Provinces, giving defiance to their critics, and presenting no sign of fear for their persistent evil actions.

\* This section originally appeared anonymously in the *N.-C. Daily News*, where, upon one of the most distinguished of foreigners in China wrote the author, commending the defence, and recommending that it be re-printed. Therefore after careful revision and improvement, it is now presented to the missionary body and others through the pages of the *Recorder*.

The statement that "Missionaries have no right in the interior," does not mean that they have no right to travel in the interior, but that they have no right to reside in the interior, more especially to purchase property in the interior. Let us, therefore, candidly consult our authorities.

\* The basis for action in China is not the law of the West, but the law of China. A Treaty with a Foreign Power is binding on both parties, and becomes the law of both countries, but especially the law of that country where its execution is to be applied. It is in this international relation that China has gradually enacted laws concerning the ownership of property by the Christian Church, and the rights of Christians, be they foreign or native.

In the modern days of the present dynasty the first definite move on the present question was made in the year 1846. The Emperor Tao Kuang issued a decree, whereby it was authorized that the ancient property of the Roman Catholic Church throughout the different provinces, from the reign of K'ang Hsi, should be restored to its adherents; but which also definitely stated that foreigners were "prohibited from going into the country to propagate religion." Thus the right was to the Church and not to foreigners—a right, moreover, which at once vanished into emptiness.

The decided change in the attitude of China, not only on this matter but all matters, was effected through the issues of war from 1858 to 1860, when Great Britain and France fought the battles, and Russia and the United States combined with them in the subsequent negotiations.

The first Treaty that was then signed was that between China and Russia on the 13th of June, 1858. By Art. VIII. permission was given to Russians to propagate the Christian religion in the interior of China, but no reference was formally made to the purchase of property other than at the open ports.

Five days later, on the 18th of June, the Treaty was signed between China and the United States. By Art. XXIX. permission was given to "profess and teach" the Christian religion; and by Art. XII. regulations were defined concerning the renting of property by Americans "at any of the ports," but nothing was granted concerning similar rights in the interior, if we leave out of consideration the bearings of the so-called "favored-nation clause."

On the 26th of June there was signed the Treaty between China and Great Britain. By Art. VIII. toleration was granted the Christian religion, whether Protestant or Roman Catholic, and without defining the nationality; while in Art. XII. occur these much disputed words:—"British subjects, whether at the ports

or at other places, desiring to build, etc., etc." Now how would one naturally interpret such simple language? or by what law ought he to interpret it? It is a principle of International Law that Treaties should be interpreted according to the ordinary *usus loquendi*. On this basis, "other places" would mean something different from "ports," and by no argument could the two expressions mean the same thing. The Chinese text is equally clear, though more comprehensive in meaning. There, literally translated, we have the idea, "At all the ports together with all places."\* Whatever was the intent of the framers of this Treaty, more than once have missionaries, and Consuls, and Chinese officials interpreted this expression, so as to give the right to purchase property in the interior. This, however, after further examination, may be seen to be an extreme view, and therefore untenable.

It is also a principle of International Law that "to discover the meaning, the connection and the reasons for an act must be considered." No one article can be interpreted apart from another. One clause may explain another. If the expression, "other places," when interpreted to mean "every place," as the Chinese text would imply, may be put down as an absurdity; certainly to confine it to "the ports" is also an absurdity. After all, extremes are not good.

Looking through the Treaty, the only article that presents any sort of an explanation is Art. XI., where it is mentioned that "British subjects may frequent the cities and ports, etc., etc." This would seem to imply that not only the direct spot of the ports may be frequented, but also "the cities and towns" adjoining. In looking at the Danish Treaty, Art. XII., and the Italian Treaty, Art. XII., the English text is the same as the British Treaty, viz., "at the ports or at other places." The Chinese text, however, is different, the expression used literally meaning "at the ports and that region of country."† This really seems to be the strict meaning of the clause, and if the Chinese Government insisted on the strict meaning, no more could thereby be granted; but, if such insistence should not be the case, then more and more a broad meaning could be attached, allowing residence for British subjects more and more distant from the ports, until in the process of time, by no offence to the Treaty itself, "other places" would come to mean "every place," and then the English and Chinese texts would after all agree. It therefore rests only with the "accepter of conditions," as to whether the meaning shall be a strict or broad one.

There is, moreover, another principle of International Law, applicable to the present case, viz., that prohibitory clauses have the

\* 在各口並各地方。  
† 各口一帶地方。

preference over permissive. Now it is necessary to examine the British Treaties, to see whether there are any prohibitory clauses. In the Supplementary Convention, signed 1869, Rule VII., there seems a prohibition for British merchants. It reads: "British merchants, when in the interior, are farther permitted to rent for short periods either hotels or private houses where they may store their goods, but on which they are not to exhibit their hong name or the style of their firm." Missionaries, however, by not being further mentioned in "Treaties of trade," are placed under no restriction like merchants. Hence, in looking at the Treaties of other nationalities, this distinction is made clear. In the Netherlands Treaty signed 1863, Art. III., it is mentioned of merchants, "They shall not be at liberty to open houses of business or shops in the interior," but of missionaries no restriction is stated. The same is true in the Austrian Treaty, Art. VIII., and the Spanish Treaty, Art. VIII., while in the Portuguese Treaty lately revised and ratified, it is said, Art. XIII., that they may "build or open houses or warehouses, churches, hospitals, or cemeteries, at the ports or at other places," and then it puts in one limitation: "It is understood, however, that the shops or warehouses above mentioned shall only be allowed at the ports open to trade," and so implying that there is no such restriction for "churches, hospitals or cemeteries," at places other than ports open to trade.

Treaties are especially Treaties of trade, and any reference to missionaries or to religion would only be an exerescence. Such being the case, the subject of trade and merchants would be treated in both a general and specific way, while religion and missionaries only in a general way. Thus missionaries are exempt from a particular restriction, and thereby secure a favour. Such clauses of restriction for merchants being added at a time when it was known to all, that missionaries resided in the interior, gives thereby a tacit permission to missionaries. Nothing in the Treaties to prohibit from the whole of China,—such is the plain result of a little examination.

Having thus considered the meaning of the Treaty with Great Britain, let us now examine the Treaty signed by China with France a few days later. By Art. XIII., it is insisted that missionaries in the interior, with passports, are to be protected by the local authorities, and similar to that just granted to the three other powers, full toleration is given the natives to profess and practice the Christian religion.

Some two years later, on October 25th, 1860, there was signed the Supplementary Treaty of China with France, and then it was that China, largely through the free accord of her High Commis-

sioners, granted still greater favors to the Christian missionaries. By Art. VI. permission was granted in even stronger terms to propagate and practice the Christian religion, and further it was authorized that money be paid the native Christians for the Church property formerly in their possession. In the Chinese text there appears an additional clause, which being translated reads thus: "It is permitted to French missionaries to rent and purchase land in all the provinces and to \* erect buildings thereon at pleasure. It is objected, however, that this clause is not binding, since its equivalent is not found in the French text, and since the previous Treaty of 1858, Art. III., stipulates that in all controversy the original text would in all cases be binding. To this objection there are two replies: 1st, that the Chinese text even more than the French text was prepared with the knowledge and consent of the Chinese Representative; and 2nd, that the French text can be held as binding only in case a dispute is actually raised. In this case, however, the advantage of the French has not been refused by the Chinese and certainly no dispute would be raised in the matter by the French. All Chinese officials, especially in the interior, naturally prefer to follow the text they themselves can read and understand. The Chinese Government has in no case denied the authenticity or validity of this clause, but has only applied its own interpretation. In 1865 and 1866 this clause was specially interpreted by the Tsung-li Yamèn. The Yamèn stated that this Article had no expression "in the interior," and hence that French missionaries, still being foreigners, if desirous of purchasing property, must do it in the name of the Church. Such was the agreement formally made with the French Minister.† Thus the Chinese Government granted by a slight change of phraseology all that missionaries might specially desire, and all in substance that the French Treaty or Minister could possibly require. In fact a period of nearly thirty years for the observance of this Article and this agreement removes the matter beyond dispute; and by this liberal attitude of the Chinese Government there is granted at least for the French missionaries a clear and satisfactory right.

Turning back to the British Treaty, which seems to grant less privileges, we see further on, Art. LIV., that the same privileges are to be granted British subjects as are granted to any other nation. Certainly by no line of argument can this "favoured-nation clause" be deemed as void. For English missionaries this Article has been, and is still, the most important one in the whole Treaty. At last we

\* 任法國傳教士在各省租賃田地建造白便。

† 同治四年正月間會由本衙門與法國公使議定法國傳教士如在內地置買田地房屋其契據內寫明立文契人某某實為本處天主堂公產字樣。

turn with confidence to the American Treaty. If it had no "favoured-nation clause," this Treaty would apparently limit one to the ports of trade, and these to the dominion of *fung-shui*. But this Treaty has this "favoured-nation clause," and so at last American missionaries may rejoice. This idea of similar favours is more fully enforced in the subsequent Treaty of 1868, Art. VI., "Citizens of the United States visiting or residing in China shall enjoy the same privileges, immunities, or exemptions in respect to travel or residence as may there be enjoyed by the citizens or subjects of the most favoured-nation." The Chinese text is even stronger, and being literally translated, would read, "whether visiting all places or permanently residing in China." \*

All the Treaties subsequently made by China with such countries as Germany and Denmark, Norway and Sweden, Belgium and Holland, Spain and Portugal, and Italy and Austria, have on the one hand contained clauses tolerating Christianity, and on the other have incorporated the favoured-nation idea. "The interior" is especially mentioned in the Netherlands' Treaty, Art. IV., which reads: "Netherlands' missionaries of the Christian religion, intent upon the peaceful propagation of the Gospel in the interior of China, shall enjoy the protection of the Chinese authorities." Furthermore, as already indicated, this Treaty and those with Austria, Spain and Portugal, seem to hint to a right to erect places of worship at other than the ports of trade.

Neither should it be forgotten that the meaning of Treaties is allowed to change with the change in conditions. What might be tacitly allowed 30 years ago, may be openly allowed to-day. The undisputed fact is that missionaries of different nations are now residing in every one of the eighteen Provinces. Even American missionaries have property in upwards of 20 cities in the interior, six of which are capitals, viz., Hangchow, Soochow, Nanking, Wuchang, Chi-nan-fu, and Pao-ting-fu. By the slight favor originally granted by the Treaties to missionaries, Chinese officials in certain cases of their own accord have extended the favor, and having so done, the meaning of the Treaties is thereby broadened,

Passing beyond the accurate interpretation of the Treaties, it remains to notice the special admissions and formal agreement of the Tsung-li Yamén and the Chinese Government. In its higher courts China has not denied the right of missionaries to live in the interior, and as for securing property, it has taken the wise and safe ground, that while this may not be done in the name of foreign missionaries alone, it may be done in the name of the Church. Foreign missionaries, therefore, have a certain limitation as foreigners. What

\* 或經歷各處或常行居住中國。

may be said as to the foreigners' right in the interior, may not be said of the missionaries' right in the interior. The favour which was openly granted to Roman Catholic missionaries by the Tsung-li Yamên in 1865, was also granted in 1873 to the Protestant missionaries in a case that came up concerning the purchase of property by American missionaries at Wuchang. Later on the German Minister secured from the Tsung-li Yamên a special despatch granting the same privileges to the German missionaries of the Protestant faith as had already been granted Roman Catholic missionaries through the French Minister. Within the last two years, as a means for overcoming the policy of the French Protectorate, both the German and Italian Ministers have secured in a more definite way for the Catholic missionaries of their respective countries the same passports, rights and privileges, as had previously been granted them by the special convention with the French Minister of 1865. By this repetition of action with different Governments China has established a law difficult of alteration.

Likewise from the various Imperial edicts there may be deduced a certain kind of right in the possession of property by the Church. As the edict of 1862, which granted protection and liberty in professing and practicing the Christian religion, was issued as an order to the Viceroy and Governors of all the provinces, so it may reasonably be inferred that no province is to forbid the Christian religion, but to permit it in the same generous terms as those of the Emperor, and to that degree of propagation as is implied in the erection of places of worship, of schools and of personal residence. So the edict of 1884 was issued to all the provinces, and demanded that wherever there was a chapel, proclamations should be issued, an act which we may safely construe as fully sanctioning the erection of buildings for religious uses, and the protection of the same by the local authorities.

All in all, the Chinese Government has shown a broad spirit towards the philanthropic efforts of missionaries, and it should be the aim of missionaries to follow as closely as possible the course marked out by the better spirit of the Chinese Government. The disputed arguments have all passed away; while an undisputed argument may now be presented. The case for the earlier missionaries was a weak and a hard one; but for the missionaries now it is clear, strong and satisfactory. The conditions of the nation, the meaning of the Treaties, the right of the missionaries, have all alike changed; and the change, moreover, has been one of progress, liberality and enlightenment. Looking into the future there is more of hope for the optimist than of gloom for the pessimist.



### *A Notable Gathering in Japan.*

IT MAY be of interest to readers of the *Recorder* to learn something of an evangelistic movement which has been in progress for nearly six months in Japan, and which had its culmination in a summer school convened at Kioto from June 29th to July 10th.

The reader can hardly be ignorant of the fact that Mr. L. D. Wishard, who is a representative of the International and World's Committee of the Y. M. C. A., has already reached the Orient on his four years' tour of visitation of mission lands. While his main interest is that in which he has been so signally blessed in America, the establishment of associations in literary institutions, his present mission is a broader one, viz., the study of the needs of various mission fields, with a view to rendering such aid as the organization is able, to those engaged in the evangelization of the heathen world. It may not be commonly known that the American associations are already doing something in this line. That great volunteer missionary movement in the colleges there, which has resulted in the conditional pledging of more than 3,000 young men and women to mission work, is only one of the happy results of the college association movement. One hundred and three of these volunteers are already at work in foreign shores, and they are but the vanguard. In Japan the writer has met with a number of these men, some engaged directly in mission work, while others are teaching in government institutions and testifying for Christ whenever opportunity offers. The recent action of the Pennsylvania Convention, which will probably be repeated at other conventions, will doubtless emphasize still more the importance of this form of labor in heathen countries. America has already given one of her best Secretaries to be the General Secretary in India. Others will be sent to other lands, and Mr. Wishard's tour will do much to decide their location, as well as to build up already existing associations.

Mr. and Mrs. Wishard arrived at Yokohama early in January last, and almost immediately began their work. It was the general feeling that the best starting point would be the Doshisha College of the American Board, located at Kioto. Its reputation among the Japanese and its large number of students (700 in the college and 150 in an affiliated young ladies' seminary) it was felt would give the movement considerable *clat*. His work was greatly blessed nearly 150 students having entered the college Church as a result,

of the meetings. One hundred and three were received at one time, probably the largest number who have united with any Protestant Church in Japan at our communion. An almost equal success attended his labors at Tokio, though there much of his time was spent in work at the Imperial University and the several government schools. A large number of students were received into the Church connected with the Meiji Gaku-in in that city, and lesser numbers united with other Churches.

His efforts at the capital were such as to make it seem advisable to make that city a center of Y. M. C. A. work in the future. It was therefore decided to erect two association buildings there, one especially for the educated, only three minutes' walk from schools numbering 3,000 students, and another intended for general work. More than \$35,000 of the \$60,000 needed has already been subscribed, and a Yale graduate, named Swift, who has been associated with Mr. Wishard, will be General Secretary.

Invitations to many places, from Sapporo on the North to Kumamoto on the South, were received and responded to, many of them being to address government, medical and law students. In Kumamoto, where formerly there was so much hostility to Christianity, a committee of 70 government students waited on Mr. Wishard and prevailed upon him to deliver addresses. Everywhere the Japanese have been surprised to hear his address on the prevalence of Christianity among the educated classes of the West, thus doing away with the impression gained from some of their foreign professors, that religion was a thing for the uneducated and credulous. So, too, those who have been carried away by the craze for philosophy and for other systems of ethics, have been won by an address on Socrates and Jesus. In all his addresses, Christ has been the prominent theme, and being thus exalted, it is not surprising that many have been drawn unto Him.

So general was the interest awakened among the student classes that it seemed best to hold a summer school, similar to the one held by Mr. Moody at Northfield between the same dates. Kioto was the place of meeting, and thither came young men and women from many parts of the empire, from points 1,200 miles apart. Six hundred and two were present, representing seven denominations and twenty-six institutions, four of these being female seminaries. And what a ten days they had together! Mr. Wishard was at the head of the school, though Dr. Gordon was the power behind him. True to the feeling of independence of foreign help, which is so common among the Japanese, nearly all the addresses were by prominent pastors and professors, though Mr. Wishard usually gave one

Bible reading or address each day, and addresses were delivered by Dr. Knox, Mr. Muller, Dr. De Forest and your correspondent.

The four thoughts, which were uppermost in all the addresses and prayers, were the indispensableness of the Holy Spirit in Christian life and work, the importance of Bible study to the Christian worker, the characteristics of true prayer and its value and the place that individual work had in Christ's ministry, and that it should have in that of all his followers. One of the precious memories which will remain with those present was the communion service, at which upward of 500 young men and women partook of the Sacrament which bound them so closely to each other and their Lord. Another interesting occasion was the last evening of the school, when Mr. Wishard gave an address and Mr. Kanamori gave some reminiscences of the famous Kumamoto band, of which he is a member. The hostility of their school to religion, the gradual influence gained over them by a foreign professor, their historic assembling on a mountain and the oath which they there took to be Christ's, no matter what friends and the government should do to them, makes a story of rare interest, backed up as it is by the subsequent career of these men, some of whom are the staunchest supporters of Christianity in Japan.

The meeting is over, but its results are not at an end. Said a native professor in a theological seminary: "I knew Christianity as a system, but I came up here to learn it as a spiritual power and as a practical power in the Church." I know not how many could endorse his statement. Hundreds have had their eyes opened to the importance of Bible study, especially that of the Old Testament. All of them go home to their summer's work with a renewed determination to try to save souls, and *individually*. They have gone home, realizing that they are one in spirit and purpose, and that the communion of saints is a reality and not a dead formula of the creeds. It is certain that no assembly in the empire has equalled it in many respects, and so successful has it been that they have resolved on holding another next year at Tokio. The Committee has already extended an invitation to Prof. Drummond to be with them at that time, and Mr. Moody may also be invited. Would that all the workers in China might have been present and drink in the inspiration of that audience, which contained the flower of Japan! When shall we see a like gathering in China? Shall we not pray that God may use Mr. Wishard in his coming visit to China, to accomplish a no less marvelous work!

HARLAN P. BEACH,

T'ung Chou, China.

## Correspondence.

### SCHOOL AND TEXT BOOK SERIES COMMITTEE.

To Editor of "Recorder."

DEAR SIR:—The usual quarterly meeting of this Committee was held on the 3rd of July. Present:—Rev. Wm. Muirhead, Chairman; John Fryer, Esq., Treasurer and Editor; Rev. Dr. Y. J. Allen, Rev. Y. K. Yen, Rev. J. B. Smith (representing Rev. Dr. Martin), Rev. G. F. Fitch (proxy for Dr. Mateer), Rev. C. F. Reid (representing Rev. A. P. Parker) and the Secretary.

After the routine business the Editor reported—(1) That the first volume of Rev. Y. K. Yen's *Mental Philosophy* was ready and for sale at the dépôts, and that the second volume was in process; (2) That he had printed another 100 copies of Dr. Corbett's *Church History*; (3) Was engaged cutting his work—*Chemistry of Common Life*—on blocks; and (4) Placed on the table proofs of his *Vocabulary on Steam* as another instalment of the *Vade Mecum*. He also said that Dr. Edkins' Scientific Series had been placed for sale at the Scientific Book Dépôt.

The Secretary intimated that the reduced Charts of Birds and Mammals had arrived early in the quarter, and had been sent on to the Editor, who had their respective hand-books thrown off on a size of paper larger than the former edition, and that they were now

for sale with hand-book at 20 cents each.

The Secretary also placed on the table copies of reduced Charts of Astronomy (four in number), which were also sent to the Editor to have hand-books prepared, uniform with the Birds and Mammals.

He likewise placed before the Committee a specimen of the Map of the Two Hemispheres, large size and coloured, prepared by Messrs. W. and A. K. Johnston, which was hailed, both for its completeness and beauty.

After some further business-matters were transacted, the meeting adjourned.

A. WILLIAMSON,  
Hon. Sec.

The Editor, "Chinese Recorder."

DEAR SIR:—In the July Recorder, under the heading of "Diary of Events in the Far East," I note—"April 12th, an extensive fire broke out in Soochow, Szechuan, committing fearful havoc," etc. I think that this must be a mistake, as I believe this city is meant by Soochow, and there was no fire here on that date. A fire did break out on the night of April 12th at Lüchow, and committed fearful ravages, the natives say that half the city was burned. However, 36,017 families could not be rendered homeless, as I think there could not be that number of families in the city altogether.

On the 14th April I walked through the portion of the city destroyed, and I would say certainly not more than half of the city was destroyed, and as far as I could ascertain, not nearly 1,600 lives were lost. Many of the principal business houses in the city were burned down, the proprietors of these would likely have property outside of their stores; the poorer people probably suffered most. I was sorry I could not possibly stay a few days on the spot to see what help could be rendered. The fire caused some excitement here, and numbers of tracts have been issued, exhorting the people to reform, lest a like calamity be sent down by Heaven (some use Lao-t'ien Yeh) on this place.

Yours truly,

JAMES M. MULLAN.

SUCHAU FU, SZCHÜAN, August 5th, 1889.

*To the Editor of "Recorder."*

DEAR SIR:—I am sure many of your readers would be pleased to find the list of Roman Catholic terms given by Mr. Mason in the last *Recorder*, and would be glad if they were extended. He gives us only the outside trappings; and so, many would desire him to give also their terms for repentance, faith, atonement, regeneration, adoption, &c., &c., i.e., their theological terms, for they are too little known among us.

While on this subject I may say that the Mohammedan terms is also a *desideratum*; and it would conduce very much to our usefulness among these religionists if some one would go into this matter thoroughly and give us both their proper names for O. T. and other

worthies and their religious terminology.

CATHOLICUS SED NON ROMANUS.  
20th August, 1889.

*To the Editor of the "Recorder."*

DEAR SIR:—I have received a letter from Dr. Murdoch, the well-known Secretary of the Indian Christian Vernacular Society, in which he suggests that it would be well to have an additional column in our Table of Statistics, and I cannot do better than use his own words.

While expressing his satisfaction with the Table, he says:—"There is, however, one marked omission in the Chinese Table compared with the Indian Mission Statistics. The latter includes native Christians as well as those who are communicants. In comparing the missions those of India have a great advantage, the converts appearing so much more numerous. It would require to be clearly defined who are to be classed under this new heading; but this being kept in view, I do not see any objection to give them. It would show better how far the influence of missions extends; and in these days, when the question of result is so warmly discussed, this is a matter of some importance."

"I leave the matter in your hands. Perhaps something can be done."

The importance of such a column is very obvious; and many have regretted its absence. The difficulty lies—as Dr. Murdoch sees—in who are to be classed under this new heading. It strikes me if we use the word "adherents" we might be able to give a very fair

estimate of such persons, and so meet the requirements of the case. I have no doubt this matter will be attended to by those who compile the Table for ensuing years.

Yours cordially,

A. WILLIAMSON.

15th June, 1889.

*The Editor of the "Chinese Recorder."*

DEAR SIR:—The *Book of Discipline* and the *Directory of Worship* are well-known names and bear but one meaning in ordinary language. If "Beta" is right in his suggestion that Dr. Williamson referred to the publications of the American Presbyterians who have distinguished themselves by their efforts to promote union, it is much to be regretted that he did not say so. I understood his statements according to customary usage, and had the public not fallen into the same mistake we may rest assured that the articles on *Missionary Or-*

*ganization* would have received less attention by the Press. The pity is that those who cannot read within the lines should have carried away the impression that missionaries think more of their *isms* than of the Communion of the Saints. I am a Presbyterian, if not of the strictest sect, at least of one of the oldest and largest, but I am under no obligation to set up our home system of Church government in China. In conclusion let me give my experience for what it is worth. The Catholicity of Spirit displayed by missionaries and the willing aid I have received from men of different denominations, contrasted with the state of things at home, has been like getting into fresh air after sitting in the heated atmosphere of a crowded room.

Yours respectfully,

GEORGE COCKBURN.

1st August, 1889.

## Our Book Table.

### REVIEW.

An Account of Missionary Success in the Island of Formosa, by Rev. Wm. CAMPBELL. In two Vols. Trübner & Co., London.

THE island of Formosa is one of the new possessions of the Chinese during the Manchu dynasty. It never belonged to China before, and there is something quite mysterious in the ancient ignorance of the Chinese regarding it. Age after age it remained unnoticed till the Ming dynasty. When Keelung and Tamsui began to attract some attention, Canton and Fuhkien had not then begun to overflow through pressure on the means of subsistence. Infanticide and emigration were the first results of the

modern increase in the population of China. These led to the occupation of Formosa. It was needed for the overgrowth of the Canton and Fuhkien population, and when they discovered its fertility they went across the Formosa channel in great numbers to find a new home in a beautiful and productive country.

There is a book written by a Pekinese, who in 1743 went to Formosa to occupy a post. He admired its beauty and the abundance of this island of animal and vegetable life, the snow on the mountains, the ocean tides in spring and the fine sunsets. He describes in the Peng-hu archipelago of 36 islands, the West island in

particular as being the beacon to point the way to Formosa. Such books were written with an impression that the island, from being a *terra incognita*, ought to become a familiar land. The author describes a large number of the productions of Formosa, opium being among them, which he says came to the island from Batavia. The bad effects following on the use of opium were perfectly well known to this author, writing a century and a half ago.

The Rev. Wm. Campbell, of the English Presbyterian Mission in Formosa, has just published a fascinating work in two volumes, consisting of a reprint of the *Account of the Dutch Missionary Success in the Island of Formosa*, published in London in 1650, supplemented by his own personal experiences of mission work in the same island. In the news from Formosa what struck with admiration English Christians in the time of the Commonwealth, was the rapid conversion of four thousand five hundred of the natives. The same susceptibility to the reception of the Gospel on the part of the Formosa people strikes us now. When Mr. Campbell arrived in the North part of the island in 1872 the work had been conducted for six years, and "already 300 persons were striving to lead lives of Christian usefulness." In Takow, at the South of the island, mission work was commenced in 1870. Worship in the chapels, where as many as 400 often meet, is held in Chinese, but the people among themselves prefer to speak the aboriginal language. The chapel at Bak-sa, distant 30 miles from Tai-wan-foo, was built to seat 300 persons. The native Christians contributed \$200, and made 20,000 sun-dried bricks. Beside this they brought stone, lime and other materials to help in building it. The mission contributed \$900. It was opened in 1877, and 250 con-

verts partook of the Lord's Supper. We now learn that the English Presbyterian Mission had 1,307 communicants in 1887, and reported \$1,995 as raised by the native Christians during that year, or three-fourths of the whole expense of the mission. This was raised by the South Formosa Church only. In North Formosa the Canadian Mission has also enjoyed much success. In all there are now above seventy stations, as the result of twenty-four years' work by the English and Canadian missionaries.

A specially interesting feature of the mission work which has been done in Formosa is that a large proportion of the converts have been received from the aboriginal tribes, meaning by that term the first known inhabitants. Those that most prevail in numbers in civilized Formosa are the *Sek-hoan* and the *Pi-po-hoan*. The syllable *hoan*, it should here be noted, means in Chinese the border people, *Fan*. The Bu savages are also mentioned by our author as a tall, muscular and self-possessed race, and as being in the year 1872 on friendly terms with the Sek. He gives the numerals of the Bu language. Among them *Rimah* is "five." In Tahitian *rima* is also "five," as I find in the Tahitian Dictionary published at the London Mission Press, Tahiti in 1851. In the same work it is mentioned that *lima* is in Malay and Malagasy also "five." This is an instance of the fact recognized in ethnology that the Formosan savages have vocabularies which are fundamentally the same as those of the Malay, the Philippine Islands, the Polynesian dialects and the Malagasy. By fair inference the Formosan tribes are therefore descended from an ancestry of boat people accustomed to the sea, and their mental characteristics are essentially the same with those of the island population of the Pacific and Indian Oceans.



Warmth of temperature and softness of climate have had much to do with the growth of their racial habits and physique. They must always be inferior to the Chinese immigrants in endurance and general vigour, and after a few centuries they will, by intermarriage and the pursuit of agriculture in common with the Chinese, become absorbed in the Chinese population of the island. They are, however, as the traditions of this widespread race prove, undoubtedly of Asiatic origin and ultimately spring from the same race with ourselves, differentiated by physical and mental characteristics, such as are produced by perpetual contact with the sea in tropical latitudes. The ethnological proof of this depends, it should be here observed, not on the traditions of the Formosa people or those of any one race so much as on the whole scope and significance of the traditions of the Malayo-Polynesian race. Among these traditions identity of vocabulary is an extremely important source of information, philology being an essential part of ethnology.

It could be a matter of extreme interest for the missionaries who labour among the Formosan aborigines to collect their traditions and publish them in a form suitable for comparison with the traditions of the island tribes of the same race in all parts of the Ocean. The languages and myths of this race contain strong proof of that account of the origin of man which represents him as first appearing in Asia and originating separately nowhere else. In the controversies of the future the information gathered by missionaries upon race traditions will assume a position of importance above that which has yet been assigned to it by ethnologists because it is likely to correct and extend the views held by the leaders of opinion on this matter. The more closely the languages and

tales of antiquity of the island races are examined the more clearly they shew that these races have gone through a process of degradation. They have not now the intelligence they once had, because their isolated life has given them less incentive to advancement and cut off from them many of the avenues of knowledge.

The account here given of the Dutch mission is sad and instructive. To very many readers it will be new. Few persons were aware that two centuries and a half ago a noble work in instructing the native race in Formosa was commenced and carried on by Dutch clergymen. Many of them were put to death by Koxinga, who being immensely superior in numbers, overwhelmed the Dutch colony and gratified a naturally cruel disposition by ordering the execution of his prisoners. His surname was Cheng. The family of a brother of his went to Japan rather than submit to the Manchu dynasty, and with other refugees settled in Nagasaki. When the new diplomatic service of Japan was formed one of the descendants of Koxinga's brother was among the first to be sent to China by the Japanese government. The Chinese colony in Nagasaki kept up its traditions as being of Chinese origin. They studied Chinese literature and kept up the use of the language among themselves. It was therefore thought that they would be specially fitted for the Japanese mission to Peking. In presenting their cards the Chinese surname Cheng would attract attention and lead to inquiries. The voluntary banishment of members of his family to Japan was in accordance with Koxinga's anti-Manchu feeling. He and his family were Ming dynasty patriots, and as the Dutch were overpowered by his superior force, so he was in turn overwhelmed by the superior force of the Manchus.

The contrast between the Dutch missions and those of the English Presbyterians presented in these interesting volumes is very great. The support of the government aided the Dutch missionaries, but in addition they were pious, self-devoted and persevering, and they were rewarded with great success. The English Presbyterians had the advantage of experience and the help of catechists from the mainland. Their Formosa mission is an extension of the Amoy and Swatow missions. The same great success has followed without government aid. The power of missionary enthusiasm and sympathizing love is seen in the numerous conversions that have taken place among the Formosan tribes. The benefit resulting from medical missions is very plainly seen in this history.

We need a school of Christian ethnology. For the formation of such a school the knowledge possessed by missionaries of racial features would be forthcoming, for these five things are apparently requisite—1. Correct views on the ethnology of the Old Testament and Genesis in particular; 2. Knowledge of the ancient history of Asia, the region from which the many families of mankind were all originally dispersed; 3. A recognition of the great length of time through which the languages and traditions of the various nations have grown to their present form; 4. Particular knowledge of some one race; 5. Interest felt in ethnological studies generally and in the special paths of scientific research in our time.

The spirit of the Bible is so strongly in favour of the unity of humanity in the past and in the future that no reader feels it to be doubtful. It seems to me that all ethnological studies tend to harmonize with this scriptural design. It would be a great advantage to the progress of knowledge in this

direction that our views of the several races should take more of a scientific form than they too often reach. Ethnological facts need to be classified in the spirit of modern science. For the Miau-tsī and Lolo of China it is to missionaries that we must look to give us the needed supply of facts by which we may learn the place they hold in the great divine plan. J. EDKINS.

WE have received a little brochure by the Rev. Griffith John, on "The Ethics of the Chinese, with special reference to the Doctrines of Human Nature and Sin," accompanied by a note, in which he modestly says:—"Please bear in mind that it was written in 1859, when the writer was only four years old as a student of the Chinese language, and when there was no Legge to consult. The subject was new then, and this article is the first of its kind." It is a reprint from the *Journal of the N. C. B. R. A. S.*, and many will, no doubt, be glad of the opportunity of being able to possess themselves of this valuable little work. Printed at the Hankow Mission Press. Price not given.

WE have received the "First Annual Report of the Home for Eurasian Girls, Hankow, under the management of the Rev. and Mrs. A. Foster." Mr. and Mrs. Foster have undertaken a difficult but laudable work, and may well express surprise at the few applications made for admission to the institution. They seem prepared to give such children a good home with education, and if thought best, send them to England. Only six have thus far been received, but there is no occasion for discouragement in this thought. Doubtless when the Home becomes better known and its advantages are more apparent, applicants for admission will not be wanting.

## Editorial Notes and Missionary News.

Rev. J. E. Walker, of Shao-wu (Foochow), writes:—Shao-wu, 12th July, 1889. There has been quite a disturbance on the Shao-wu river, about 55 miles below here, at and in the neighborhood of the village of Tai-kan. There are on the various branches of the Min River large numbers of boats called the Chi-kung-ch'uan. These boats generally have a crew of three or four men each, and travel in gangs anywhere from three to ten odd in a gang. They are all owned and manned by men from Kuei-ch'ih-sien and Yen-shan-hsien in Kuanhsin-fu province of Kiang-si. The boatmen are rather more quick tempered than the average Chinaman, and being in gangs, generally outnumber and overpower any with whom they come in collision. The region about Tai-kan, which was thoroughly devastated during the great rebellion, has been largely resettled by immigrants from the Southern part of Fuh-kien. Especially there is one region near there called the Shih-san-hsiang or Thirteen Villages, where they constitute the great mass of the inhabitants. They are known there as the "Ha-fu-lan," i.e., 下府人, and like the Chi-kung boatmen have a bad reputation for combining to force their own way right or wrong. Last winter a gang of six Chi-kung boats had a quarrel with the Ha-fu-lan, over the landing of some salt, and killed three of the latter. Then the Ha-fu-lan collected in force and killed 13 of the

Chi-kung party. Among these 13 was the head man with his wife and family. The officers then arrested some ten odd of Ha-fu-lan, but handled the matter rather slackly. This year in June the Chi-kung boatmen organized a "revenge." They assembled here at Shao-wu, which is not in the same prefecture as Tai-kan, forty odd boats and six hundred to eight hundred men, and June 18th started down the river. It is hard to determine just what all happened at Tai-kan. This much seems certain that the Ha-fu joss house was burned and all the Ha-fu houses in the seven or eight of their 13 villages; 30 odd of them were drowned while attempting to escape, and as many more were killed. The Chi-kung men lost many lives, and June 24th burned their own boats to the number of 43 and dispersed, most of the men making straight tracks for their homes. Soldiers in large numbers were brought up from Foochow, and some arrests of Chi-kung boatmen have been made. Their head man here in Shao-wu has been arrested and taken away by the military authorities. The river was closed to all travel for about two weeks and still remains closed to all Chi-kung boats. I myself was coming up the river in a Chi-kung boat on that 18th of June, and repeated attempts were made to have my boat and boatmen turn back, but with God's help I got safely through.

OBITUARY.—The Rev. J. D. Valentine died at Shao-hing of fever on the 10th inst., after a missionary life of twenty-five years, of which only about four years were spent out of China. Before his appointment to Shao-hing he had served at Ningpo, and for a few months at Hang-chow.

It was in 1871 that he was sent to Shao-hing, and for the past nearly twenty years his name has been intimately connected with that of the city. A thorough student of the Chinese language, he made a speciality of the local dialect, doing much to define its pronunciation and grammatical idioms, which will be of the utmost value to his successors.

A true and whole hearted Christian and a staunch and affectionate friend, his unlooked for departure has inflicted a loss on all his comrades, and a large circle of friends, which cannot be made up for. His illness of five weeks' duration brought out all the kindliness of his disposition as well as the graces of a Christian character. Patience, considerateness, love and pity for the souls of the people round him, were unfailingly present throughout. It was a trying but not a painful illness, and though danger did not seem imminent till the last, he showed in many ways that rest with Christ would not be unwelcome. We must thank God for his rest. For his sorely bereaved

widow, and for his friends, English and Chinese, bereaved sorely, too, though in the second degree, we must resort to a throne of grace to obtain help in our urgent need.

G. E. MOULE, D.D.

—  
We note that the title of Doctor of Divinity has been conferred on the following gentlemen:—Rev. W. F. Walker, of Tientsin, by Depauw University; Rev. V. C. Hart, now in the United States, by Garrett Biblical Institute; and Rev. A. P. Parker, of Soochow, by Randolph Macon Coll. Va.

—  
It should have been mentioned that the article in the August *Recorder* on Country Day Schools was by the Rev. A. Lloyd, of Foo-chow, and was read before the Missionary Union in that place.

—  
REV. J. A. B. Cook, of Singapore, sends us the following:—Sang Ong-siang, who is a son of Mr. Hoo-Kiam, of Singapore, both in connection with the English Presbyterian Mission of that city, has secured the first prize at the Middle Temple, London, for International and Constitutional Law. This is worth one hundred guineas. Mr. Ong Siang, who is quite a youth, only some seventeen years of age, is a holder of one of the Raffle's (Government) Scholarships, worth £200 *per annum*, tenable for four years.

## Diary of Events in the Far East.

### July, 1889.

16th.—A lighter loaded with kerosene oil burnt in Kobe harbour, Japan.

18th.—Slight earthquake, which lasted about 30 seconds, occurred at Yokohama, Japan.

22nd.—Another great inundation of the Yellow River reported at Chang Kiu (章邱). A breach opened 2,000 feet long. Whole districts swept away, and numbers of lives lost.—The steam passage launch from Canton to Kong Mun looted by pirates; about \$1,000 carried off.

29th.—Great earthquake at Kumamoto, Japan; a great deal of property destroyed and several lives lost.

### August, 1889.

2nd.—Sharp shocks of earthquake felt at Yokohama, Tokio and Nikko, Japan.

10th.—*Chinese Times* of this date says that the railway proposals of H. E. Chang Chih-tung have been approved by the throne.

13th.—A landslip occurs at the premises of the Pootung Dock Co., Shanghai. The wharf totally destroyed; damages estimated at Taels 12,000.

14th.—Launch from Collier's Dock (Messrs. S. C. Farnham & Co.), Shanghai, of the s. s. *Peiping*, built of mild steel for Mr. Tong King-sing, and intended for the coal trade between the Kaiping Mines and the Gulf ports.

17th.—A native built steam launch blew up in the Woosung river, Shanghai, and about 30 people were killed.

25th.—Floods at Ningpo, owing to heavy rains; both bridges of boats carried away, and about 40 people drowned.

26th.—A sudden squall capsized a rice boat in the Woosung river; and the crew, numbering 7 persons, were drowned.

28th.—Tremendous floods reported from Japan. Wakayama, Naru and the surrounding districts inundated and about 10,000 people drowned.

## Missionary Journal.

### MARRIAGES.

At Paoning, June 14th, Mr. T. E. S. BOTHAM, to Miss BARCLAY, both of the China Inland Mission.

July 29th, 1889, in the Preston Memorial Church, Canton, China, by the Rev. B. C. Henry, D.D., assisted by the Rev. R. H. Graves, D.D., the Rev. O. F. WISNER, of the American Presbyterian Mission, Canton, and Miss SOPHIE G. PRESTON, daughter of the late Rev. C. F. PRESTON, of Canton.

### BIRTHS.

ON June 16th, the wife of Mr. R. H. DAVIDSON, Friends' Foreign Missionary Association, of a son.

ON June 26th, the wife of Mr. B. BAGNALL, China Inland Mission, of a son.

At Chientu, Szchuen, June 27th, the wife of H. PARRY, M.R.C.P., China Inland Mission, of twin sons.

At Chou-p'ing Hsien, Shantung, June 28th, the wife of Rev. S. B. DRAKE, English Baptist Mission, of a son.

At Paoning Fu, July 21st, the wife of Rev. W. W. CASSELS, China Inland Mission, of a daughter.

At Wei Hsien, August 5th, the wife of Rev. W. P. CHALFANT, Presbyterian Mission (North), of a daughter.

At Shanghai, August 20th, the wife of Rev. J. H. JUDSON, Am. Presb. Mission (North), Hangchow, of a daughter.

At Swatow, on Friday, August 23rd, 1889, the wife of GEO. CAMPBELL, American Baptist Mission, of a son (Thomas Packer).

At Nankin, August 25th, the wife of ROBERT C. BEEBE, M.D., Methodist Episcopal Mission (Central), of a daughter.

### DEATH.

At Shaohing, August 10th, Rev. J. D. VALENTINE, Church Missionary Society.

### DEPARTURES.

FROM Shanghai, August 20th, Rev. J. J. TURNER, of the English Baptist Mission, for Europe; Miss GROVES, of the China Inland Mission, also for Europe.

August 24th, Mr. C. W. MITCHELL, of the Wesleyan Mission, Hanyang. Address, 17 Barton Crescent, Dawlish, South Devon.

FROM Shanghai, August 25th, Mr. and Mrs. J. STONES, for Europe.

.  
.  
d  
e  
.  
a  
.  
o  
s  
o  
e  
.  
d  
e  
t

of  
n  
of  
on  
d,  
t,  
on  
of  
st  
a

D,  
y.

J,  
on.  
na

he  
ss,  
th  
ud